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GOD's Sovereignty in putting down
and setting up Princes consider'd.

N A
SERMON

Preach'd at the

THURSDAY Lecture

I N

Hanover-Street, in Long-Acre,

O N T H E

First of AUGUST, 1723.

Being the Anniversary of His Majesty's
Accession to the Throne.

By J. A. EARLE, Chaplain to His
Grace the Duke of DOUGLAS.

L O N D O N :

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and setting up Princes considered.

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At New-Square, in Long-Avenue

ON THE

Fifth of August, 1723.

Being the Anniversary of His Majesty's
Accession to the Throne.

By J. A. EARLE, CAPTAIN to His
Majesty's Dragoon Guards.

LONDON:

Printed by E. Smith, at the Sign of the Anchor, in St. Dunstons Church-yard.



To the Right Worshipful
Sir HENRY LANGFORD, Bart.

S I R,



YOU will receive this Discourse
from the Hands of a worthy
Lady of your own Family, at
whose Desire it is publish'd,
and who has undertaken my
Excuse for the Presumption of
this Address.

IF I had not so good an Advocate, I am
too well acquainted with your Character, to
question whether a plain well-meant Sermon,
recommending Loyalty and true Religion,
would have a favourable Reception from so
good a Friend to that glorious Re-
without which, Loyalty had long ago been

D E D I C A T I O N.

a tame abject Submission to the Dictates of Tyranny, and Religion nothing else but a blind Obedience to the Decrees of Antichristian Usurpation.

UPON this Conviction, you honoured and serv'd our great Deliverer King WILLIAM; to whose reducing that Kingdom in which you then dwelt, the Security of all that we now enjoy is, under God, entirely owing.

WITH the same View, you have discharged (tho' under the Discouragement of painful Disorders) a troublesome and expensive Office in this Kingdom, for the Service of his present Majesty; and may you long live to espouse the Cause of Liberty, and the Protestant Faith, which you know is the Cause of God, and for which so many Branches of your Family have in the worst of Times so heartily and eminently appeared.

IT is with great Pleasure I consider you as a Witness of those Transactions which seem to be scandalously forgotten by some, and impudently deny'd by others. You, SIR, remember at what a low Ebb the Protestant Interest was in Ireland, under the Influence of Popish and French Counsels. You have Reason to remember particularly the Attainder of so great Numbers of Protestant Gentlemen by a Bill attended with Circumstances of unparallel'd Severity, among whom was
an excellent Brother Sir Arthur; who is
now,

DEDICATION.

now, I doubt not, in that better Country, where that Jesus reigns in full Glory, who is the blessed and only Potentate, the King of Kings, and Lord of Lords.

You have observ'd the restless and implacable Malice of the Enemies to the Protestant Name; and can witness the unanimous and indefatigable Endeavours of all Protestants out of the publick Establishment, as well as in it, to stem the Tide, and save their Country. You remember how Party Distinctions and Differences, about Forms and Rituals, did not hinder them from embracing each other with cordial Love, and joining as one Man in the common Cause. You have seen too by what Management so much of another Spirit has been introduc'd; and I am sure you long to see the Return of a better Temper; That, in the Words of glorious King WILLIAM, there may be no other Distinction heard of among us for the future, but of those who are for the Protestant Religion and the present Establishment; and of those who mean a popish Prince, and a Government accordingly.

If I wish'd you might live to see that happy Time, I should, I fear, wish you a longer Life than you desire: However that be, when you shall leave this World, may you have an Entrance minister'd to you abundantly into the everlasting Kingdom of our Lord and Saviour

DEDICATION.

Saviour Jesus Christ ; and there meet such of your pious Relatives as have departed this Life in God's Faith and Fear, and such as are now in the Patience of Hope, Followers of them, who inherit the Promises. These are the unfeigned Prayers of,

SIR,

London, August 27. 1723.

Your most Obedient

And most Humble Servant,

J. EARLE.





P S A L. lxxv. 7.

*But GOD is the Judge : He
putteth down one, and setteth
up another.*



INTERPRETERS differ about the Occasion of this Psalm. Some take it to have been made after the great Deliverance, which, by the strange Destruction of *Senacherib's Army*, God gave to the good King *Hezekiah*.^{*} Others, that it relates to the time when *David* had enter'd upon, but not taken full Possession of the Kingdom, † while he reign'd in *Hebron* over *Judah*, (which was seven Years and six Months, 2 *Sam.* v. 5.) and had not receiv'd the Submission of the rest of the Tribes. But, as my Design is to discourse from the Words as they contain a general Truth, it is not necessary to shew the Reasons why I am inclined to the latter Opinion. What I propose is,

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I T O

^{*} *Patrick.*

† *Pool.*

I. TO consider the Agency of God in putting down and setting up Princes ; and

II. IMPROVE the Truth.

I. UNDER the first Head it will be requisite to shew, first, That this Matter of putting down and setting up Princes is the Prerogative of God, as supreme Judge, or absolute Ruler of the World ; and then how, or in what manner he exercises it.

(I.) TO evince that it is his Prerogative, let me offer several Things to your Consideration :

1. THE Truth of this Matter necessarily follows from the general Doctrine of Providence ; *He, who is Lord alone, made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all Things that are therein, the Sea, and all that is therein, and he preserveth them all, &c. Nehem. ix. 6. His Kingdom ruleth over all, Psal. ciii. 19. And if Providence extend to all his Creatures, and all their Actions, and whatsoever befalls them, surely the Deposition and Exaltation of Kings and Rulers is not an excepted Case. The putting down and setting up of those who are called Gods, must certainly be under his Cognizance, without whom not a Sparrow falls to the Ground.*

2. THERE is a special Providence exercised towards Mankind. God has a peculiar Regard to Man, whom he made in his own Image, and design'd for higher Purposes than any of the lower Class of Beings ; and therefore *he teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven, Job. xxxv. 11.*

THERE may be, indeed, a Difficulty in conceiving how God can attend more to one thing than another, seeing in him all Things live, and move

move, and have their Being; and we have been told by some Enemies to Religion, that it is Mens Pride, which makes them imagine that God has any more Regard to the Rider, than to the Horse. But tho' all Things are his Creatures, yet we are sure he has a peculiar *Desire* to some of the *Works of his Hands**. We are his *Offspring* †, as well as his Workmanship; and so it is reasonable to believe we are his special Care. Especially this must be out of doubt with all Christians, for our Lord has said, *Are ye not much better than they?* * And again, *Shall he not much more cloath You?* And God has shewed what a Value he sets upon Mankind by the Method he has taken to redeem them. According to the Christian Scheme, God *worketh all Things according to the Counsel of his own Will*; † and so is not a necessary Agent, but freely made different Ranks of Beings, and has a different Regard to them accordingly; and Man being the principal Part of the lower Creation, is by consequence the Object of a special Providence; and so whatever concerns his Welfare must be God's especial Care; and such the putting down and setting up Princes is. For

3. GOVERNMENT is a Matter of very great Consequence to Mankind. Man is form'd for Society, and Society cannot subsist without Order; and to preserve this, Laws, and Persons to put them in Execution, are necessary, as is evident to those who consider the State of human Nature as fallen and corrupt. It is true that Men are a *Law unto themselves* *, but this only shews that there is a Conscience in Man; and therefore when he offends,

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he

* Job. xiv. 15. † Act. xvii. * Mat. vi.

† Eph. i. 11. * Rom. ii. 14.

he is *without Excuse*. But we need not look close into things, to find how little this Law of Conscience is regarded in most, and in how few it can stem and regulate those violent Appetites and Passions, which if their Tendencies were unrestrain'd, would make the *World a Wilderness*. If Men were left to themselves, they would be worse than a Herd of wild Beasts, who do not, but in extream Necessity, prey upon their own Kind: What wild work would be made, if every Man were to carve for himself, and Property were not under the Security of Law; if meer Strength or Subtilty were to give a Right to what it could acquire? Yet this would be the Case if there were none to put Men to Shame, but they had full Liberty to do what is *right in your own Eyes*. So that it is not without Reason said, That *the worst Government is better than none at all*: I am sure it must be a very bad one indeed, that is not.

4. ACCORDINGLY, God *has* by his Providence *set up* Civil Government in the World. It is indeed in different Forms, and in different Hands, and some undoubtedly better than others; yet in all, the main general End is answered, tho' not equally. A Traytor, a Murderer, a Robber, an Incendiary, or a Ravisher, whoever breaks the Peace, and invades Property, is in a fair way to be secured from doing farther Mischief under what Government soever he lives, whether it be Despotical or Free, and the Punishment be inflicted with Torture or without. And that it is so, is evidently an Effect of that Providence, without which the Stoick said, *It would not be worth while to live in the World*. For as a great Author observes, "Were there not an omniscient Skill to temper," and

“ and fitly to rank up in their due Places, all those quarrelsome and extravagant Spirits that are in the World, it would soon prove an unhabitable Place, and sink under the heavy Weight of its own Confusion. Remove God and Providence out of the World, and then we have nothing to depend on but Chance and Fortune, the Humours and Passions of Men; and he that could then live in it, had need be as blind as these Lords would be, that he might not see his own Misery; and more insensible, that he might not be affected with it.” *Smith’s Select Discourses.*

5. N O R has God only led Men into Government by his Providence, but by a proper Signification of his Will, *has made it* their Duty to form themselves into regular govern’d Societies. This Reason dictates, and Revelation confirms. We infer it from the Goodness, Justice, and Wisdom of the supreme Being, and the Condition of his reasonable Creatures. He governs other Beings in what we call a physical Way, by fixing ’em in a regular State of Motion or Rest, or guiding them by an unerring Instinct. But Man’s being a free Agent, shews the Necessity of moral Government. And we do not need Revelation to tell us, that Rulers should be appointed as *Terrors to Evil-doers, and a Praise to those that do well.* Tho’ Revelation confirms it, as I need not quote Scripture at large to shew.

6. RIGHTFUL Governors have their *Authority from God.* There is no question that those had, who were *immediately* nominated by him to govern his peculiar People; and I think there is no room to dispute it in the Case of *all* rightful Kings, and (which is the same thing) supreme Magistrates.

Magistrates. By having their Authority from God (without entering into Disputes) I mean in plain Words, that it is the Will of God they should be obey'd as far as is consistent with his Honour, and the Ends of Government. God having signified his Will that Rulers should be set up, thereby they have Authority from him, and are not to be resisted not meerly for fear of *Wrath*, but *Conscience sake*.

THROUGH what Channel soever the Authority of Princes be convey'd, it is certainly from God, as appears by his asserting it to himself, and making Obedience a Matter of Conscience, of which he alone is Lord. I speak of *Authority*, not meer Power. For an Usurper in the Throne, and a Pretender out of it, if Right be not in the Case, are no more the Ordinance of God, than a Robber, a Murderer, or the Prince of the Power of the Air himself, whose Tools they all are. I do not deny their being Instruments in the Hands of Providence, and that their wicked Actions shall subserve his holy Purposes, but I insist they are not his Ordinance. And what sort of Submission a wise Man ought to yield them, is not a Matter of present Consideration.

7. SUCH Princes are *accountable to God* for their managing the Authority committed to them, and the Trust reposed in them. This will not be deny'd, and I am not disposed to enter into the Detail of the famous Controversy, whether there be a warranted regular Means, which may be used in putting them down, as its certain there is in setting them up. Every Man will grant, that as they have God's Commission, They are accountable to Him, and so consequently he may take it away when he pleases, it being only during his
Plea-

Pleasure. The same Hand that gives a Kingdom to a Person, or Family, may undoubtedly rend it from them when he will, and set up whom he will in their stead.

8. ALL Civil Rulers, whether *rightful, or not*, are God's *Instruments* in governing the World. Tyrants who came regularly into Power, but use it ill, Usurpers, whose Right is Force, and that Force generally (tho' not always) ill apply'd, Pretenders, who have no Right, and have only Interest enough to make the lawful Possessors uneasy, as well as just and good Princes, are all doing God's Work, whatever they design. By them God blesses or plagues the Multitudes which are within the Reach of their Influence, according as he who is the supreme Judge of the whole Earth thinks fit; and all this without any Excuse for them, or Blame to himself. A Man cannot be at all conversant in the Scriptures, without seeing abundant Evidence of this. *Solomon* was set up to be a Blessing to a People whom God favoured, so said the Queen of *Sheba*, *Because the Lord loved Israel, therefore made he thee King*, 1 Kings x. 9. And more than once he gave them a King in his Wrath, *Hosea* xiii. 11. To say nothing of the Kings of neighbour Nations, such as *Hazael* King of *Syria*, by whom God executed Vengeance in a manner, the Foresight of which made the good Prophet weep, because he knew the Evil that he would do to the Children of *Israel*: *Their strong Holds*, says he, *thou wilt set on fire; their young Men wilt thou slay with the Sword, and wilt dash their Children, and rip up their Women with Child*, 2 Kings viii. 12. Even a good King was fired up to number the People, that God might remarkably punish *Israel*, when his Anger was kindled against them, 2 Sam. xxiv. 1. And the

Instances

Instances of this are so many, that I shall not detain you with more Particulars.

9. I shall only add, in Evidence of this Truth, that the Church of God is exceedingly concerned in this Affair of putting down and setting up Princes. And that it is so, will be own'd by those who have read Church-History, either in the Bible; or human Records. *Kings* are sometimes *Nursing Fathers*, and their *Queens Nursing Mothers*, Isa. xlix. 23. *Cyrus* was anointed of God for *Jacob his Servant's sake*, and *Israel his Elect*, Isa. xlv. 4. At other times they are the *Rod of his Anger*, Isa. x. 5. And the Case of *Joshiah* deserves to be particularly remark'd, for whom the Church made such solemn Lamentation: See 2 Chron. xxxv. 25. And what God's peculiar People are so much concern'd in, must needs be under his special Direction: The World was made for them, and subsists upon their Account; which will not be deny'd by those who believe that the Wicked of the Earth are * *Dross*, and they are † *his Jewels*; especially if they consider a-right the Dignity of their Redeemer; that God has made Him *Head over all Things* for their sakes; that the Management of the World is put into his Hands; and that, as Mediator, he is *King of Kings*, and *Lord of Lords*; and by Him *Kings reign*, and *Princes decree Justice*. Prov. viii. 15.

Now upon the whole, if God's Kingdom ruleth over all; if Mankind be the Object of a special Providence; if Government be a matter of great Consequence to them; if God's Providence has set up a Government; and it is his Ordinance, and Magistrates have their Authority from Him, and are

* Psal. cxix.

† Mal. iii.

are accountable to him; that all Rulers are Instruments of his Government of the World; and that the Church, which he has purchased with his Blood, is exceedingly concern'd in the Matter; is not this Proof sufficient, that putting down and setting up Princes is his Prerogative?

(2.) I AM to consider in what manner God exercises this Prerogative. And,

1. IN a *sovereign Way*. It would not else be Prerogative: For Prerogative Royal always supposes the Prince's Pleasure the Rule of his Conduct; and not written Laws. Thus a Royal Pardon is *ex mero motu*, &c. Thus God puts down and sets up; as it is express'd in the Prophecy of *Daniel*, *The most High God ruleth in the Kingdom of Men, and he appointeth over it whomsoever he will.* Dan. v. 21.

2. WITH great *Variety*. Sometime by an immediate Hand; as in the Case of *Pharaoh*, who *sunk like Lead in the mighty Waters*, *Exod. xv.* and *Herod*, who was smitten by the *Angel of the Lord*, *because he gave not God the Glory*, *Acts xii. 23.* This was the Case of *Uzziah*, who was smitten with a Leprosy, *2 Chron. xxvi. 20, 21.* Sometimes in a manner that has nothing extraordinary in it; nothing to strike the Mind so, as to make the Observer say, *This is the Finger of God.* Thus *David* and *Solomon*, and many of their Successors, were gather'd to their Fathers in a good old Age, and their Sons reign'd in their stead. But very often, where there is no Miracle, there is something very remarkable in the manner of the Change which God makes, as you may see in the Case of *Saul* and *Ishbosheth*, and the rest of that Family, which were strangely cut off, to make way for the Man after God's own

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Heart.

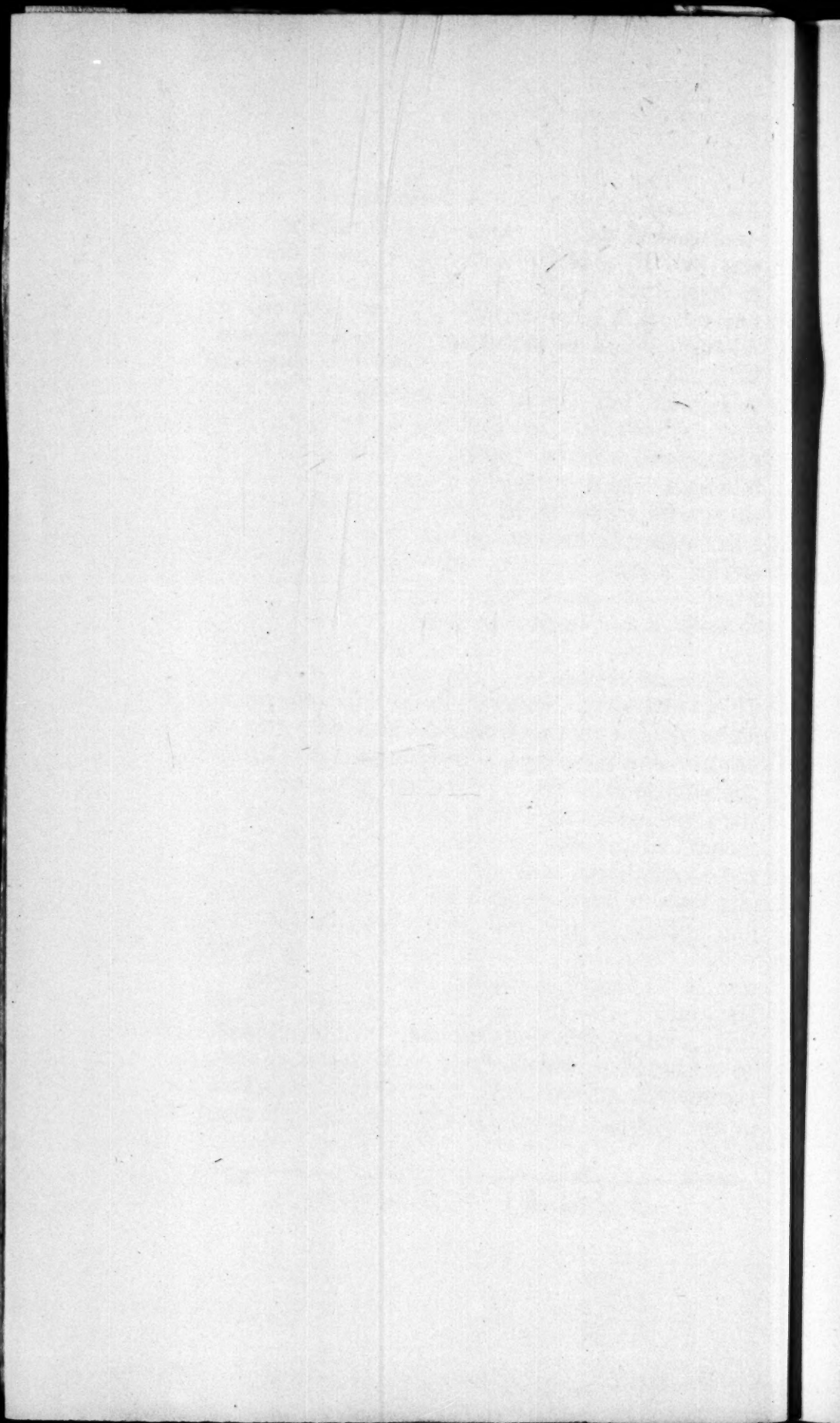
Heart. Sometimes God pours Contempt upon Princes in a very surprizing manner: Thus Nebuchadnezzar was driven from the Sins of Men, (if that was not rather a Miracle.) By Means unthought of it has come to pass, that one out of Prison has come to reign; and he that was born in his Kingdom hath become poor.† A Prince at the Head of a powerful Army, has had his Spirit cut off, and his Men of Might have not found their Hands, and the Hearts of his Subjects have been turn'd from him as one Man; and though perhaps a Majority might repent of their Infidelity to him, no Attempts afterwards could restore him, but he has died a Stranger in a strange Land, after having linger'd out a miserable Life upon voluntary Contributions. --- But I might wander in this Field beyond all the Bounds of your Patience.

3. ALWAYS righteously. He is righteous in all his Ways, and Holy in all his Works, and particularly in this. He indeed can do no wrong: Nay, when wicked Men have slain a righteous Person in his own House, upon his Bed, as in the Case of Ishboseth, 2 Sam. iv. 11. so far as it is God's doing, we must with Elibu ascribe Righteousness to our Maker. Zimri had no Peace, who slew his Master; but the Providence of God must stand unimpeached. If we charge him, we do it foolishly, and sin in it.

4. WITH a wise and steady Regard to his own Glory, and the Good of his Church. Thus all Kings ought to exercise their Prerogative, and good ones do; but, alas! with what Mixtures of Folly and Instability? Upon which account we may be justly caution'd, not to put our Trust in Princes.

* Job xii. 21.

† Eccles. iv. 13.



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Settlement before it was enacted into a Law, which are not unknown to those who are conversant in Affairs of State.

BUT the Attempts made after it was fix'd to prevent its taking effect, are not to be overlook'd upon this Occasion. What pass'd in high Assemblies, and especially in the Cabinets of Princes, I do not pretend to know; but he must have led his Life very privately indeed, who did not observe the sly and virulent Pamphlets, and unjust Volumes too, which were with the greatest Industry spread through the Kingdom, the Sermons that were preach'd, the Mobs that were rais'd, and the other Methods which were taken to weaken the Succession. And as I am a Dissenter, and had the Honour to suffer when our Places of Worship were demolish'd by an insolent Rabble, I must have leave to observe, that (as inconsiderable a Body as the Protestant Dissenters are) it was thought a very good Step towards preventing the Succession in his Majesty's illustrious House, to set the *Beasts of the People* (to use an Expression of Mr. *Lesley's*) upon an innocent quiet Set of Men, whose only Fault, except what we had in common with our Neighbours, was an unanimous and inviolable Attachment to the House of *Hanover*. I am in perfect Charity with that *Gentleman*, from paying Respect to whom, I saw the poor Crowd go directly up *Sheer-Lane*, and attack Mr. *Burge's* Meeting. I pity the mislead of what Opinion and Degree soever; and I can forgive too those who directed that Storm. And if I am ask'd why then I do mention it; I only say as my Betters have done before me, *Is there not a Cause?*

(2.) LET us bless God for placing his Majesty upon the Throne, and making all Opposition fall before

fore him, till he became our King and Governor. * This, I have shew'd, was the Lord's doing, and the Manner of it is justly *Marvellous* in our Eyes! Shall we not then proceed with the Psalmist, *This is the Day the Lord hath made, we will rejoice and be glad in it,* and begin and end the annual Service of this Day with the first and last Verses of that Psalm? *O give Thanks unto the Lord for he is Good, for his Mercy endureth for ever.* See Psal. cxviii.

(3.) LET us thankfully ascribe his being continued upon the Throne, to the same good Providence which set him there. We may justly say in this Case also, *What hath God wrought* †! I need not mention Particulars, which are so fresh in all our Memories; tho' it should seem the late Rebellion in 1715 is almost forgot by those Men, who in the compass of seven Years were ready for another. But let us remember the Days of Old, and of the Years of the Right Hand of the most High. We remember the History of Queen Elizabeth's Preservation from the Plots of 44 Years, after the Design of setting her by the Succession was defeated, by God's wonderful putting down her popish Sister: Nor shall we forget what has been in our own Days; how wonderfully God preserv'd King William from Invasions and Assassinations, and the other goodly Methods, in which for God, and Christ, and the Church's sake, it seems, his precious Life was attempted. And we will remember these Things to the Honour of a good God, and to encourage our Confidence in him for the future. But especially let us praise him for what has been transacted so very lately; that it would be a Shame indeed

* See the Office in the Liturgy for Fifth of November.

† Num. xxiii. 23.

indeed, if like the *Jews* of old, we so soon forgot
his Works, *Psal.* cvi. 12.

IF our ENEMIES have not so much Reason to
remember, as they might have had, and some
discontented Worldings, who know neither King,
nor God, but *Mammon*, tho' they are not in the
Interest of a popish Pretender, remember it as
Waters that pass away. All good Protestants in
the Establishment, and out of it, will remember
how the Hand of God was upon the King's En-
emies at *Preston* and *Sheriffmoor* in one Day, and
that in a very signal manner too; I say, we will
remember the happy Suppression of that unnatural
Rebellion: And may I not justly call it *unnatural*,
when Men were engaged in Designs, the Success
of which must have ruin'd their Country, and
perhaps have enslav'd *Europe*, however have in-
fallibly issued in the Destruction of that Church,
for which these goodly Sons of her's never insisted
upon so much as a *frail Promise*, to be her Securi-
ty? I say, again, all good Men will remember
this glorious Incident, and join in such a Day as
this, to bless the God of our Salvation. *God is the*
Lord which sheweth us Light; bind the Sacrifice with
Cords, even unto the Horns of the Altar. *Psal.* cxviii.
24.

AND surely we cannot have forgotten the late
Conspiracy, (if it be over,) in which "the Conspi-
"rators had brought their wicked Arts and Prac-
"tices to such Perfection, that they confidently
"carried on their traiterous Project in defiance of
"the Law, from an Assurance of their being able
"to elude it, which made it necessary for the
"Legislature to exert it self in punishing such
"Offenders, whose Guilt is too certain to leave
"the least Room for Doubt, and whose Crimes are
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" too heinous to admit of any Aggravation *." I speak to you in his Majesty's own Words, whose Sense, Prudence, and Integrity, I verily believe to set him above being practis'd upon by his Friends, as well as being intimidated by his Enemies. And if this look like Flattery, it will not be taken as such from one who has no more Interest in his Majesty, than every other good Subject, and has had Opportunity enough to see and hear from several Quarters, what would justify the most sincere and cautious Men alive in saying more.

BUT my Business is to call upon you to praise God for the Detection of this deep Design, and the Stop which has been put to it. *This will we do, if God permit; tho' the Traytors and their Abettors scatter their Venom, and some ignorant People lick it up, and make a Jest of that which at one Time or another all of us, I am perswaded, will find was none.*

(4.) LET us, with humble Confidence, commit our Sovereign to God's continu'd Protection in our constant and earnest Prayers. Let us pray that God, who has set him upon the Throne, would establish him there; that he would go on to *cloath his Enemies with Shame, and let the Crown long flourish upon his Head.* Let us do this, I say, with humble Confidence, being encouraged by what he hath done for a Prince who seems his Favourite, whose Enemies *have begun to fall before him, and we may hope they shall not prevail against him, but shall surely fall before him.* Esth. 6. 13.

IN this Hope, let us pray for the King whom God has set over us. This I need not prove to be a Duty to any that have read the Bible, seeing it

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* *King's Speech, May 27. 1723.*

is as plain a one as any in the whole Book. See 1 Tim. ii. 2. *Let Prayer therefore be made for him continually*, Psal. lxxii. 15. I shall only add, that this is the Duty of ordinary Christians in their stated private Devotions; and whereas I have Reason to believe many good People, through a false Humility, neglect it, I exhort you all to make Conscience of it; and let it never be said, that when you are ready to remember the King in other innocent Methods, you neglect to do it in the best. You know not of what Service your fervent Prayers may be to your Country; however, you may be sure God will accept the honest Mind, and your Prayers shall turn to your own Account.

(5.) LET us fear God: He that sets down and put up Kings. And under this Consideration we should reverence him, and be afraid to provoke him, not only upon general Views, of which you are continually hearing in our stated Discourses, but with an Eye to the Case before us. Instead of an Apology, which what I have to say may seem to need, I shall only preface it with the Words of Samuel to the People of Israel, 1 Sam. xii. 23. *to the End, I will teach you the good and the right Way; Only fear the Lord, and serve him in Truth with all your Heart; for consider how great Things God hath done for you: But if ye shall still do wickedly, ye shall be consumed, both you and your King.* Consider therefore God can take him away from us: Remember he putteth down.

GOD can turn his Heart against us. *The King's Heart is in the Hand of the Lord, as the Rivers of Waters. He turneth it whither soever he will.* Prov. xxi. 1.

I TRUST the first of these will not happen but in the ordinary Course of Nature, and the other never; but the Wickedness of a Land may provoke God, and his Wrath shall rise against it,

ill there is no Remedy; for the Transgression of a Land many are the Princes thereof. Prov. xxviii. 2. It would not be the first Time, that for the Sins of a People, the Breath of a People's Nostrils, the anointed of the Lord has been taken in their Enemies Pits, of whom they had said, under his Shadow we shall live. Lam. iv. 20. And when the great God saith, I will curse your Blessings, if ye do not lay it unto Heart, * there is no temporal Blessings whatsoever exempted from his Resentment.

6. LET us Honour the King, whom God has set up. God has delighted to honour him, so should we. Such as fear God must honour the King, 1 Pet. ii. 17. This implies obeying his Laws, and reverencing his Person, and both not only for Wrath, but Conscience sake. We cannot deny this to be a Duty; and some of us remember the Time when it was preach'd with, at least, as much Assiduity and Zeal as any of the first Principles of the Oracles of God, and carry'd to such a Height as has been declar'd unjustifiable. How it comes to pass that a Sort of Men, who were continually upon that Strain at a time when Religion and Liberty were in the utmost Danger, under the Influence of Popish Counsels, have now in a manner dropt the Subject, (unless it be trumped up upon certain Occasions, to put a Slur upon that Revolution which sav'd us from Popery and Slavery,) I will not pretend to determine: But I cannot help saying, that I verily believe if his present Majesty (whose Counsels may God ever direct) would but have given in to the scandalous Measures in which the Protestant Dissenters were persecuted in some former Reigns, we should have the Pulpits ring with the old Zeal

as

* Mal. ii. 1.

as plentifully as ever ; and this is no uncharitable Surmise concerning those who so freely declare they had rather be Papists than Presbyterians, and in that Declaration are undoubtedly sincere.

BUT if ever Protestant Dissenters should fail in their Loyalty to the best of Kings, whose only Fault is, that he will not let one Party of Protestants oppress and harraß another, and owes all the Uneasiness of his Reign to his preserving Toleration inviolable, though without the least Prejudice to the establish'd Church ; I say, if Dissenters are not Loyal to King *GEORGE*, but join with or give any Countenance to those who reproach his Government, and revile his Person, and speak contemptuously of his Family, they must either be pitied as Madmen, or treated with the utmost Scorn by all the World, or (to use the Words of a great Minister concerning another Community) *be abandon'd by God and Man.*

IF others can forget their Deliverance, and curse the Author of it, let us however remember from what Distresses the Revolution sav'd us. The Severity of the Laws made against us, and the terrible Execution of 'em, especially in the Northern Part of *Britain*, are within the Memory of many now living. We have heard with our Ears, and our Fathers have told us, nay, some of us have seen and felt, that even the tender Mercies of the Wicked were Cruelty ; and can we countenance a Set of Men who would make us return to our former Bondage, and in all Probability heat the Furnace seven times hotter ? What a Proportion of their Estates would our Fathers have given for the Liberty we enjoy ? And because some of us may have suffer'd under the Effects of a common Infatuation, shall we lessen our Regard to a Govern-

Government, under which what we have not fool-
ed away, is secure to us, and that which is more
worth than all the Mammon of Unrighteousness
continued in the Sight of our Enemies, many of
whom would contribute their Share of *Ten Thou-
sand Talents of Silver*, † to be paid into the King's
Treasury, if he would consent to destroy us ?

Is our Liberty less precious than it was when we
ventured our Lives in Methods to obtain it, some
of which were not perhaps very wise, nor perfect-
ly warrantable? Have we forgot our Share in
Monmouth's rash Attempt, which produced so ma-
ny cruel Executions; to say nothing of that for
which the noble Lord *Russel* suffered? And now
we have an Allowance to worship God according
to our Consciences, warranted and establish'd by
Law, can't we be easy? Shall not we be thank-
ful? or shall we any way seem to fly in the Face
of that Government under which we are protect-
ed, and that King under whom we enjoy all *Quietness*?

I SHALL only add, Have we forgot the Fears
we were in, and the Prayers we met together to
put up, not yet ten Years ago, when we found our
selves ready to be *swallowed up quick*, and had been
so, *if the Lord had not been on our Side*, and sent us this
illustrious Family, for whose Succession we offer'd
so many Sacrifices, and made so many Vows? And
can we fail of Loyalty to a Prince who is the Re-
turn of so many Prayers?

I DO not suspect one *Dissenter* in Britain as a
Friend to the *Pretender*, or a real Enemy to King
GEORGE; but I would have us be asham'd if
our Love but seems to wax cold, or any Indiffe-
rence creep upon the Minds of those who ought to
do

† See Haman's Proposals to King Ahasuerus, *Esb.* 3. 9.

do more than others, and who may all stile King *GEORGE* the *Breath of our Nostrils*; and all whole future Hopes depend upon the Protestant Succession in his House; which for our *Brethren and Companions sake*, for the sake of all true Protestants of what Denomination so ever, and for the sake of the Church of Christ in general, let us pray may be continued down to all Ages, even as long as the *Sun and Moon endure*.

BUT an infinitely greater King commands our Regard at this time. We are preparing for that Holy Ordinance in which we are to remember him who for the suffering of Death, was crown'd with Glory and Honour; who was a King in the State of his Humiliation, tho' his Kingdom was not of this World; and who is now proclaimed *Lord of Lords, and King of Kings. Let us raise our Thoughts from the Son of Man, who is but a Worm, who dwells in Palaces of Clay, and whose Foundation is in the Dust, and who is crushed before the Moth, to the Son of God, as the Disciple calls him, and the King of Israel. † Let us turn off our Eyes from this Hillock of Clay to those vast Regions above the highest Heavens, where Jesus sits enthron'd in Glory. Jesus a Name above every Name! a King, of whom David was only a Type, and Solomon in all his Glory but a Shadow! A King, of whose Majesty the Grandeur of an Eastern Monarch in all his Pomp, when he appears with the utmost Magnificence to receive the Homage of Tributary Kings, is not worthy to be a Figure! A King, from whom all the Sovereigns of the Earth receive their Power, and whom when his Wrath is kindle but a little, he can break at the Head of their Numberless Armies, as with a Rod of Iron, and dash

* Rev. xvii. 14.

† John i. 49.

dash them in Pieces like a Potter's Vessel! † Before him all the Powers of Hell tremble, and all the Angels of God *Worship*; for he is, as St. Peter tells us, *Lord of all.* *Act. i. 36.*

THIS is the *Lord's Doing.* God has set up this great King. Hear his awful Voice. *Yet have I set my King upon the Holy Hill of Zion.** Observe the Son's Acknowledgment, my Father hath appointed me a Kingdom. † Attend to the prophetical Account of it, *Isa. ix. 6, 7. Unto us a Child is born; unto us a Son is given; and the Government shall be upon his Shoulders; and his Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace, there shall be no End. The Zeal of the Lord of Hosts will perform this.* And read the History of its Accomplishment in St. Peter's first Sermon after the Descent of the Holy Ghost, which he concludes in these Words, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom you have crucify'd, both Lord and Christ.**

THIS also is *marvellous in our Eyes.* The setting up of Christ as universal Lord, was effected by such a Scene of *Wonders*, as the *Angels* look into, and observe with Astonishment; and well may we be amazed when we consider how all Events, even the most contrary in Appearance, have been made subordinate to the Accomplishment of that Decree which God has declared, *Psal. ii. 7. Thou art my Son, this Day have I begotten thee.* And that Promise which he made to our first Parents, when the Devil first erected his Kingdoms upon the Ruins of this lower Creation, and the Apostacy of Man,

† *Psal. ii. 10. 12.*

* *Psal. ii. 6.*

† *Luke xxii. 29.*

* *Act. ii. 36.*

Man, who had Dominion over it. *The Seed of the Woman shall break the Serpent's Head.*† For many hundred Years how little Appearance was there of that Kingdom which was to be erected, and the coming of that *Shiloh*, and his *Salvation*, for which the Patriarchs, after near 2000 Years, were still waiting.* And after the setting up the Kingdom of *David*, which was a Type of *Christ's*, and of which Family he was to be born, how long was it e'er the Decree brought forth? And when the Fulness of Time was come, did not the promised *Messiah* spring as a Root out of dry Ground, out of a Royal, indeed, but a poor, contemptible, and decay'd Family! And then what Oppositions did the Powers of Earth, and *Hell* too, make against his Accession to the Throne? The Devil by his Agent *Herod* sought the young Child's Life, to destroy it, which was sav'd by a Flight by Night into *Egypt*; and how many more abortive Contrivances there might have been against him during his Minority, and the Years of his private Life, the Records of Heaven will shew. At last *Satan's* Designs seem'd to have prevail'd: He enter'd into *Judas*, who betray'd him, and no doubt of it into his Accusers and Judges, and all wickedly concern'd in his Murder; and so he was cut off out of the Land of the Living, || his Life was taken from the Earth.* The Enemy too got him fast in the Grave; and to make all sure, they sealed the Stone, and set a watch; † nay, so desperate did the Case seem, that his Disciples Faith ran very low when they express'd themselves in these Words; *But we trusted that it had been he which should have re-*

E deem'd

† Gen. iii.

* Gen. xlix. 18.

|| Isa. liii.

* Aët. viii. 33

† Mat. xxvii. 66.

deem'd Israel.* And yet the Purpose of God stood fast. You will be pleas'd to hear the glorious Account of this most important Event, and the Difficulties through which it was conducted, in inspired Words, the true Sublimity of which cannot fail to strike the Mind of any that has a true Taste; *Jesus of Nazareth*, (saith *St. Peter*, *Acts ii. 22.*) a Man approved of God; among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye yourselves also know: Him, being deliver'd by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked Hands have crucify'd and slain, whom God hath raised up, having loosed the Pains of Death; because it was not possible that he should be holden of it. And *Chap. iii. verse 13.* The God of Abraham, and Isaac, and Jacob, the God of our Fathers hath glorified his Son *Jesus*, whom ye delivered up, and denied in the Presence of Pilate, when he was determined to let him go. But ye denied the holy One, and the Just, and desired a Murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the Dead, &c. And *Chap. iv. 24.* Lord thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is; who by the Mouth of thy Servant *David* hast said, *Why do the Heathen rage, and the People imagine a vain Thing. The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a Truth, against thy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together for to do what ever thy Hand, and thy Counsel had determined before to be done.*

THE working of God's mighty Power was display'd in Christ when he raised him from the Dead, and

* Luke xxiv. 21.

set him on his own right Hand, in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his Feet, and gave him to be the Head over all Things to the Church. Eph. i. 19. &c.

I SHALL add but one Passage more out of the Epistle to the Philipians ii. 6. *Who being in the Form of God, thought it no Robbery to be equal with God: But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man: And being found in Fashion as Man, he humbled himself, and became obedient unto Death, even the Death of the Cross: Wherefore God also hath highly exalted him, and given him a Name above every Name; that at the Name of Jesus every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus is Lord, to the Glory of God the Father.*

To this God let us give the Glory due: Let us adore his infinite Love, who for us Men, and our Salvation, gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting Life; * who exalted Jesus with his right Hand to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins. Surely because God loved Israel, to establish them forever, therefore has he laid the Government on his Shoulders, who is every way qualified for it. We bless God justly for setting over us an Earthly King, who is the Father of his People, and makes their Welfare his chief Care: A King, who is a Man of Understanding and Knowledge, || Age and Experience, Integrity and Steadiness, and whose Interest and Influence is very extensive; while other Nations have

E 2

Children

* John iii. 16.

† A. C. v. 31.

|| Prov. xxviii. 4.

Children set over 'em; (in Age or in Understanding;) or if their Rulers have Talents for Government, they abuse them to the Oppression of their Subjects, and are properly resembled to a *roaring Lyon, or a ranging Bear.* || For our distinguishing Happiness, we are to magnify the Goodness of God to these Kingdoms: But I am leading your Thoughts now to a nobler Object, the *First-born* of God: One who is *higher*, beyond Comparison, *than the Kings of the Earth!* * A King without any Failings or Imperfections; not like the Sons of Men, who are sinful and frail, but one in whom all Royal Accomplishments are found in the fullest Perfection: For in him dwells all the *Fulness of the Godhead.* † He is the *Power of God, and the Wisdom of God;* * and consequently can never judge wrong, or be mislead by crafty Counsellors, as is the Case oftentimes with the wisest of earthly Princes. Nor can he fail in the Execution of his Purposes through unforeseen Accidents, or insuperable Oppositions, as they do every Day. And then his *Truth, Meekness, and Righteousness,* Psal. xlv. 4. are beyond Exception, and indeed without Bounds. Touching this King, it is said, *Thou art fairer than the Children of Men, Grace is poured into thy Lips,* Ver. 2. *The Scepter of thy Kingdom, is a right Scepter.* Ver. 6. *Thou lovest Righteousness, and hatest Wickedness,* &c. Ver. 7. *And therefore shall the People Praise thee for ever and ever.* Ver. 17. This is a King, who comes down like Rain upon the Mowen Grass, and Showers that water the Earth. *Whose Name shall endure for ever, as long as the Sun;* and Men shall be blessed in him, and all Nations shall call him *Blessed,* Psal. lxxii. 6. and 17. When we consider

|| Prov. xxviii 15. * Psal. lxxxix. 27. † Col. ii. 9.
 * 1 Cor. i. 24.

sider that infinite Goodness which appointed us such a King, and conducted the Affair of his Exaltation with such illustrious Appearances of unerring *Wisdom* and irresistible *Power*, it is fit we should join with the Church in those Expressions which conclude the *Psalms* before mention'd, *Blessed be the Lord God, the God of Israel, who only doth wondrous Things: And blessed be his glorious Name for ever; and let the whole Earth be filled with his Glory. Amen, and Amen!* Verſe xviii. 19.

FOR this inestimable Blessing we should every Day praise God, especially every Lord's Day, which is consecrated to be a standing Memorial of his Resurrection and Exaltation; and more particularly, when we feast at his Table, our Gratitude ought to rise in such Ejaculations as these; *Blessed be God for Jesus Christ! Thanks be to God for his unspeakable Gift! Bless the Lord, O my Soul! and all that is within me, bless his holy Name!* Psal. ciii. 1.

AND to shew our Sincerity herein, let us be exactly careful to approve our selves dutiful and loyal Subjects to this Glorious King, who is, by way of infinite Eminence, *the Lord's Anointed*. Let us see to it, that we from the bottom of our Hearts renounce his Rivals and Competitors, *The Prince of the Power of the Air; the Spirit that rules in the Children of Disobedience; the God of this World: That vile Usurper, and insupportable Tyrant, who leads Men captive at his pleasure to their utter and everlasting Destruction, must not only be disown'd, but resisted and abhorr'd by every Subject of the Redeemer's Kingdom; for for this Purpose was the Son of God manifested, that he might destroy the Works of the Devil.*

*Devil[†]. We must take care not to be Slaves to the World, as it is the gratifying Object of the Lust of the Flesh, and the Lust of the Eye, and the Pride of Life.† The World must be crucify'd unto us, and we unto the World, by the Cross of our Lord Jesus Christ: || For no Man can serve two Masters; we cannot serve God and Mammon.** Nor are the Subjects of Christ allowed to be Slaves to their Passions, to serve divers Lusts and Pleasures, or be in the Number of those whose God is their Belly.†† We must not let Sin reign in our mortal Body, that we should obey it in the Lust thereof. || Sin must not have Dominion over us; for we are not under the Law, but under Grace.* In a word, if we are Christ's, we must crucify the Flesh, with the Affections and Lusts.† We must say to our Idols, What have I to do any more with you? || And we must say as to our Redeemer, O Lord, our God! other Lords besides thee have had Dominion over us; but by thee only will we make mention of thy Name.** We must have no secret Affection towards any Pretender to that Throne, in which he must sit alone: The Lord alone must be exalted in our Souls. We must say of Christ, We have no King but him; so as to renounce every thing that pretends to any Interest in our Hearts, to the Prejudice of that Loyalty we owe to him: For our whole Life must be a Course of Obedience to the Laws of his Kingdom. The Signification of his Will must be the Rule of our Actions. We must put on his Spirit, and follow his Example; and do whatever lies in our Power*

* 1 John iii. 8.

† 1 John ii. 16.

|| Gal. vi. 14.

** Matt. vi. 24.

†† Phil. iii. 19.

|| Rom. vi. 11.

* Rom. vi. 14.

† Gal. v. 24.

|| Hos. xiv. 8.

** Isa. xxvi. 13.

Power to advance the Interest of our Glorious Monarch in the World. The Laws which we are to obey, are found in the inspir'd Writings of the Prophets and Apostles, the Epitome of which he has given us in this Word *Love*, as it refers to God primarily, and to Man for his sake, *Matt. xxii. 37.* And the Apostle has summ'd it up in very few Words, *Tit. ii. 14. We should live soberly, righteously, and godly, in this present World.* And this we must do, by having a due Regard to that Temper of Mind which was in him, and the Pattern he set us. And if like him we go about doing Good for God's sake, our Obedience is evangelical, and our Loyalty indisputable. And though we can do but little to promote his Interest, we shall be accepted, *if there be a willing Mind.* Wishes, Prayers, and an exemplary Life, are sufficient to shew our Attachment to his Cause, if we are capable of nothing more: *If there be first a willing Mind, it shall be accepted; not according to what a Man hath not, but what he hath.* Thus it is with Subjects of an earthly Kingdom: If they do not violate their Allegiance by encouraging the King's Enemies; if they do not break the wholesome Laws of the Realm; if they respect his Majesty's Person, and wish and pray for his Prosperity, and Continuance of the Crown in his Family; they are good Subjects, and shall be sure of his Protection, though they can serve him neither in Camp nor Court. So all sincere Christians, though not qualify'd for publick Usefulness, are accepted of Christ, if they love his Person, reverence his Word, obey his Laws, especially that great one of keeping *his Peace*; if they plead his Cause, and promote his Interest as they have Ability and Call, they shall be own'd as loyal Subjects, made welcome at the Table where
the

the King sits now, and surely be with him where he is, and behold his Glory hereafter.* Their Eyes shall behold the King in his Beauty: They shall behold the Land that is very far off, Isa. 33. 17.

IF we are thus loyal to this truly best of Kings, we shall be concern'd for his Honour; and it will give us a real and sensible Uneasiness, to see him vilify'd and affronted by wretched Miscreants: We shall not only abhor the open Rebellion of those who will not have this Man to reign over them, and say, Can this Man save us? but shall have our Spirit stirred, when we see Men at the same time worship him, and insult him. Thus the profane Professors of Christianity do! They act over the Part of those, who at his Crucifixion bowed the Knee before him, and mocked him, saying, Hail! King of the Jews.† We shall detest those Traytors, who eat his Bread, and lift up the Heel against him: And grieve, that among his real Friends the Love of many waxeth cold; and that there are so few that dare own him before an adulterous and perverse Generation. No good Subject will hear his Prince ill treated and reflected on, without resenting it. And no good Christian can be easy under the Blasphemies which are so openly thrown out against the King of Heaven: For the open Affronts put upon him, and impudent Violations of his Authority, a good Man's Soul will mourn secretly; yea, he will stand up for the Lord against the Mighty, and, in the most effectual manner he can, bid those God speed, who regularly set themselves to put open Profaneness and Immorality to Shame. And as the odious Name of Informer will not make him afraid of standing

* Cant. i. 12.

† Matt. xxvii. 29.

standing up for his temporal Prince against all
 false Traytors and their Abettors; neither will it
 (and I am sure there is a great deal less Reason it
 should) deter him from doing what he can, to give
 a Check to the Insolence of those who treat the
Christ of God in such a manner as they would not
 bear themselves, if they were in the meanest Of-
 fices under Authority. I could pursue this Thought
 in behalf of the worthy *Societies for Reformation of*
Manners, and should hardly forbear doing it, if I
 had not before me a Sermon just publish'd upon
 the Occasion; to which I heartily wish that Re-
 gard, which all who read it must own it deserves.*

WHAT I have said concerning the *Messiah, the*
Anointed of God, the Breath of our Nostrils, and the
Desire of all Nations,† may be easily apply'd to the
 Business before us. As we are preparing to re-
 member him at his Table in the solemn Ordinance
 of his Supper, I shall only add, That now
 we are in a near Prospect of so great a Solemnity,
 we ought to have two Things particularly in
 view: To rejoice in our King; and renew our
 Vows.

I. THE Sacrament-Day is to be consider'd as a
 Day of *holy Festivity and Rejoicing*: On its sta-
 ted Returns we should say, *This is the Day which*
the Lord hath made, and we will be glad, and rejoice in
it. This is a Feast, and a good Day, in which we
ought to have Joy and Gladness|| A Day in which
 F the

* *Mr. Bayes's Sermon to the Societies.*

† Hag. ii. 7. || Esth. viii. 15.

the *Children of Zion* should be joyful in their King. || The Anniversary of a good King's Accession to the Throne, is deservedly a *Day of Feasting and Joy*, and of *sending Portions one to another, and Gifts to the Poor*. * How much more does the Day of the Son of Man deserve to be distinguish'd! On this Day then let us forget our Sorrows, forgive Offences, congratulate our Fellow-Christians, lay aside every Thing that expresses an inward Uneasiness, deal our Bread to the Hungry, and in a word, let the sweet Airs of inward Satisfaction, and entire Benevolence, sit upon every Countenance. Thus it becomes us to *keep the Feast*, as St. Paul calls it, *not with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth*; while a cheerful Countenance is the real Expression of a joyful Heart.

AND is there not abundant Reason for rejoicing upon such an Occasion? Consider the Dignity of his Person, whom God hath made both Lord and Christ! Happy is the Land, whose *King is the Son of Nobles*! Eccl. i. 17. We may glory in this, That the *King of Saints* is the Son of the Eternal God, even the *First-born* and *Only-begotten of the Father*, infinitely superior in Dignity to those *Sons of God*, the Angels, who *sang together* when the Foundations of the Earth were laid.

CONSIDER the Rank which we, his happy Subjects, bear in the Creation; and into what *Condition* we are sunk, by the Apostacy of our Root. We are

are sinful Men; and as such infinitely unworthy the Honour God has done us, in appointing the Son of his Love to *feed us according to the Integrity of his Heart, and guide us by the Skilfulness of his Hands.*† We have more than once had earthly Kings, of whom we were not worthy; but infinitely unworthy we are of this great King; unless his Authority were only employ'd to *rule us with a Rod of Iron, and brake us in Pieces, as a Potter's Vessel.*

CONSIDER the *Bondage* the Captain of our Salvation deliver'd us from. No Colours can paint the sad Estate in which our Lord found us, and from which he redeemed us. We were "under God's Wrath and Curse, liable to all the Miseries of this Life, yea Death, and the Pains of Hell for ever."

CONSIDER the *Happiness* he has purchas'd and provided for us. This *Jeshua* will bring us into the Land of Promise, the Heavenly *Canaan*, the *New Jerusalem*; and there we shall *reign with him*. The Contents of this I shall not attempt to open: *Eye hath not seen, nor Ear heard, nor have enter'd into the Heart of Man, the Things which God hath prepared for them that love him.**

ESPECIALLY bear in mind what it cost him to be our King. He left the Bosom of his Father, came into this World, a Place only not so bad as Hell: How he was here used by those whom he came to save; and what dolorous
Scenes

† Psalm lxxviii. 72.

* 1 Cor. ii. 9

Scenes he went through, especially when in his Distress he cry'd, *My God, my God! why hast thou forsaken me!* you have upon Record, and are to recollect when you shew forth his Death. And all this he suffer'd as necessarily previous to his Exaltation to that Dominion, under which we are so happy. And now he has surmounted all Difficulties, having spoiled Principalities and Powers, and made a Shew of them openly, triumphing over them in his Cross; * now he is enter'd into Glory, and set down at the right Hand of the Majesty on high; and we are sure shall reign till he hath put all his Enemies under his Feet, even the last Enemy Death, which must conquer all other Princes, how great and how good soever: I say, now he has received the Crown, let us rejoice in it; and let the Difficulties he pass'd through, and the Oppositions he met with, enhance our Joy: While with enlarged Hearts we cry, *Hosanna to him that cometh in the Name of the Lord!*

2. THE Day of our Solemnities is to be observed, as a Day in which we are to renew our Vows. We are at the Lord's Table to repeat the Assurances of our Loyalty to this lawful and rightful King, whom God has set up: We are to abjure all Pretenders to our Allegiance, and pay Homage to him who is the supreme Head of his Church, and over all Things for its sake: We are afresh to bind our Souls with an Oath, that we will be for him, and not for another. Upon this Account we call it a Sacrament.

AND

* Col. ii. 15.

AND is not this also highly reasonable? We rejoice in his Protection, and *fit under his Shadow with great Delight*; and shall we refuse giving any Security to *his* Government which we are capable of? Let Persons disaffected or indifferent to the Interest of the Redeemer's Kingdom, *snuff at it, and say, What a Weariness is it?* and what need of so general and so frequent Attendance upon this covenanting Ordinances? But as for us, let us be glad of every Occasion of shewing our Loyalty; and at the same Time using proper Means to engage our selves not to forget how great Things he hath done for us. To secure a temporal Interest, we can repeat, as often as Authority calls us, our Oaths to an earthly Prince, (and herein do we well, it is a lawful Command, and is given, no doubt, upon wise Reasons;) and is it not a Shame, that when we are call'd to recognize our Heavenly King, we should *begin to make Excuses*? Should we not be fond of an Opportunity of making the most publick Acknowledgment of the glorious *Jesus*? Are we asham'd of his Cross, when we should rather glory in it? And are we asham'd of his Crown too? Or shall we, do we think, repent our Forwardness to own him before Men when we shall see him come in his *own Glory*, and the *Glory of his Holy Angels*? Or are our Hearts so fix'd, and we in so secure Possession of them, as to need no such Methods to preserve them inviolable in their Loyalty to the Redeemer? *But I hope better Things of you, and Things that accompany Salvation*; and heartily wish that to these few Expostulations, the Consciences of those Christians may add many more, who allow themselves

selves in the Neglect of as plain a Command as
 any in the Gospel, upon Pretences which they
 cannot support, or rather for Reasons they are
 asham'd to own.

**Now unto the King Eternal, Immortal, Invisible,
 the Only-wise God, be Honour and Glory for ever
 and ever. Amen.**

F I N I S.





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